

Vol. XXXIV FEBRUARY, 1939 No. 6

# *The* Masonic Craftsman

*Published Monthly at Boston,  
Massachusetts, in the Interest  
of Freemasonry*

*In This Issue: "Freemasonry and the New Deal"*





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## Prayer

Not more of light I ask, O God,  
But eyes to see what is.  
Not sweeter songs, but ears to hear  
The present melodies.  
Not more of strength, but how to use  
The power that I possess.  
Not more of love, but skill to turn  
A frown to a caress.  
Not more of joy, but how to feel  
Its kindling presence near.  
To give to others all I have  
Of courage and of cheer.  
No other gifts, dear God, I ask,  
But only sense to see  
How best these precious gifts to use  
Thou hast bestowed on me.  
Give me all fears to dominate,  
All holy joys to know,  
To be the friend I wish to be,  
To speak the truth I know.  
To love the pure, to seek the good,  
To lift with all my might,  
All souls to dwell in harmony  
In freedom's perfect light.

—Chicago Scottish Rite Magazine.

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VOL. 34 FEBRUARY, 1939 No. 6

**DECLARATION** At the risk of bringing down the wrath of those gods who can see little else in Masonry than what in truth constitutes innocuous desuetude it is suggested that American Freemasonry today needs A DECLARATION.

This DECLARATION should set forth in specific and unmistakable language just what the precise purpose of the Fraternity is; how it functions; what it supports in terms of social and political morality, and equally *what it opposes*.

The DECLARATION should make known the truth about Freemasonry to all the world and not alone to its membership, who may, in general terms, be said to be already familiar with it.

Such a DECLARATION may be written by any one or a dozen men competent to write it and familiar with Freemasonry.

From the American Declaration of Independence the mightiest democracy in history evolved. A similar statement of the Truths and principles irrevocably attaching to the Masonic fraternity could and would clarify a situation which is not now clear.

Not plethora of rhetoric but a plain statement of fact is needed; and the sooner the world has it the better.

**DECISIONS** Classification of the history of success would prove that the greater part stands to the credit of clear decisions. Whether decisions are vast undertakings planned slowly and in fine detail or seemingly trifling conclusions of the moment out of which great issues may, and often do, develop, makes no difference. It is only a matter of proportion—the inherent quality remains the same. The Rubicon was a small river, but in how many cases does it figure as the kernel of a proverbial phrase.

Not that decisions are advocated just for the sake of their being decisions; blind leaping forward does not necessary constitute progress. But it is necessary after keen observation and consideration of opportunities and with such proficiency as we may possess to make decisions. None—not the wisest nor the most experienced—can be sure of the contingencies just around the corner, but we can learn to gauge the thoroughfare along which we are travelling and see clearly as far as our metaphorical eye can reach.

A policy of do nothing never gets far. It's a cowardly policy besides. To the daring the rewards are often large. The position of any organization as potentially great as that of Freemasonry must possess a plan, and possessing it, proceed in accordance

with that plan, making such decisions as may be necessary to bring them to fruition. This much is necessary to justify the faith of its members.

We cannot in the nature of things stand still—for standing still in these stirring days of change means to go backward.

**TRUTH** Freedom of thought is the very forefront of life; the essence of knowledge that it should give the seeker after Truth freedom of expression. If, as it is apparently desired in some European countries to keep its people in bondage, the surest way is to stifle the free and untrammelled pursuit of Truth.

Freedom of itself, however, is not enough. There must be an atmosphere of right thinking and right doing. Freemasonry has from its inception been exemplar of this. Does it seem too much to hope that the Craft may continue to supply some of the intellectual capital which is necessary for the spiritual regeneration of the world?

"Where there is no vision the people perish" and the vision of a world free from present unsound inhibitions is necessary to keep alight the torch of Truth.

**CANADA** "The Beginning of Freemasonry in Canada," which we have been printing, is an extremely interesting story.

Throughout, and especially in the earlier portions, there is a close connection between the Craft in Canada and this country, particularly Massachusetts. Famous names of imperishable memory frequently crop up in the recital of stirring events significant alike for Massachusetts and Nova Scotia. Many British regiments active in the War for independence contained Masonic lodges. The fraternity was very active and presumably influenced to a marked degree the conduct of living in days which now seem far away.

Reading between the lines one gets a new concept of a critical period in American history.

Here were men of similar blood, on the one hand tied by loyalty to the Crown represented by a King in England with scant appreciation of the English love of liberty, and only a sketchy knowledge of the language of the people over whom he was called upon to rule—a German political misfit; and on the other hand men of a new country with the inspiration of Nature in prodigal bounty ever before them, living removed from the political corruptious surrounding the weakling George III, and determined not to allow themselves to be fashioned into the mould of their European contemporaries. An epochal time, and one in which Freemasons played an important part.

The wounds of those old days have long since healed. Today the great contiguous countries of Canada and

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879.

The subscription price in the United States and Canada is Two Dollars a year, payable in advance. Foreign subscription is Three Dollars. Twenty-five cents a single copy.

Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call Hancock 6451.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS  
Alfred Hampden Moorhouse, Editor and Publisher.

the United States of America are linked by ties of close fellowship, forming one of civilization's strongest proofs of the ability of nations of good will to live in harmony, with mutual respect.

The part played by the Freemasons in the War of Independence is a proud one. The story which THE CRAFTSMAN has been privileged to unfold recalls interesting days, and our thanks are due to that able scholar, Most Worshipful Reginald V. Harris, whose efforts have made it possible.

**MASTER** Consider the Master. Like as not a busy business man in his daily life he has, by the promptings of a desire to serve his fellows and after an apprenticeship in minor offices varying in length from three to thirteen years, come to the oriental chair and is now privileged to wear his hat in the rule and governance of his Lodge.

In his position as Master he is to all intents and purposes an autocrat—a beneficent dictator. He is free to put into effect constructive plans he may have formulated for the good of the Lodge under his control, always, however, with a check through Grand Lodge against destructive tendencies. His brethren look up to him and his office carries a rare respect.

A dictator can do many things which a democracy can not, and herein lies a mighty opportunity for useful Work on the part of the Master of a Lodge. He may, if he wishes, be simply a figurehead, carrying on the ritualistic features and administering the Master's functions perfunctorily, or if he be a man of vision and ability he can profoundly imbue his lodge with high zeal.

It all depends on his quality.

Sometimes the implied restrictions of a superior authority tend to cramp the style of the ordinary man in his position, yet if he is capable of the broader view he will find Grand Lodge officials cooperative in any workable constructive plans he may have.

While the Work of the ritual must always be correct and consequently impressive, there must be something far more than this if a master can be said to be successful. He has been given power and "power is never a goad unless he be good that has it." He will not let inanity deter him but will seek to build with enthusiasm the material at his hand into a useful instrumentality for the spread of Masonic doctrine and its practical application, seeking to illumine the subjects he touches, bearing in mind that "custom stales the infinite variety of things" and that blind adherence to traditional usage will not of itself create upon his memorial any discernible mark of merit when he has stepped down into the ranks of his fellows.

His task is not an easy one. It is, however, a golden opportunity to the man who can see in it a medium for benefit to his own Lodge brethren.

**VISIT** Accompanied by Mrs. Perry and with R. W. Earl W. Taylor going along as Grand Marshal, Most Worshipful Joseph Earl Perry, Grand Master of Massachusetts, recently paid a visit to the Lodges under this jurisdiction in the Canal Zone.

With a knowledge of the enthusiasm of the brethren

in that important crossroads of the world it is obvious that a "good time was had by all." The program covering events in the days January 9 to 13 embraced receptions, social, fraternal and official functions.

It is eminently fitting that the Grand Master or a suitable representative of Grand Lodge pay occasional visits to these outlying edges of the jurisdiction not only to assure brethren of its interest but to strengthen the ties that bind together men of similar mind in different districts, as well as to learn something of problems affecting all.

It is hoped that a visit to the China district may be possible in the near future for the encouragement of the brethren and for observation of processes transpiring there which are of vital importance to the future of the human race.

**RECORDS** Not the least interesting item in the Grand Master's recent resumé of 1938 is the paragraph pertaining to the "Hamilton History."

For a long time now the able and erudite Grand Secretary of Massachusetts has been assembling data on which his book is based and with that portion of the Masonic record of this Commonwealth completed to 1900 it will soon enter the contemporary field when all of us can take pleasure in recounting our own connection with events of one sort or another which may be deemed sufficiently important to go into the record.

It is hoped that this serious work upon which the good doctor has been engaged may be made available to all; that its merit will be high is certain. Its advent is anticipated with keen interest.

**FOLLY** "Geneva, Jan. 10 (AP)—The world's 1938 military expenditures bill was estimated today at about \$16,000,000,000 by the League of Nations armaments yearbook. The yearbook estimated the costs last year exceeded those of 1937 by \$2,500,000,000."

What incalculable good could be accomplished were this vast sum expended for peaceful projects? What a vast measure of human happiness could have been bought by its intelligent expenditure for the amelioration of world ills! What lives might have been saved through scientific research! What backward territories of the world might not have been developed! What colleges endowed and education advanced if this money had been diverted into useful constructive purposes! What a travesty on civilization to wantonly waste so vast a sum of money!

Where will the race for power end? God only knows. Certain it is that unless a stop is put to the present orgy of wasteful diversion of the peoples' money utter bankruptcy will follow and all existing good swept away in a vortex of hate.

H. G. Wells in a recent statement said that all the individuals responsible for the present state of affairs might be put in one airplane. The implication is obvious that such a plane-load dropped in the center of the ocean might cure much of the world's malaise.

There must be no letup in the discouragement of dictatorships with their Machiavellian materialism. Every man must set his will against the trends of force



as a controlling factor in human destiny. Sixteen billion dollars is too high a price to pay for any warlike purpose. There is worthier use for such a sum. The world cries out for surcease against a madness which is destroying it.

**REVIEW** With the printing of the record of "One Masonic Year" in last month's CRAFTSMAN has come general commendation. It is well for the Craft to be made acquainted in authoritative fashion with the actual accomplishments and plans of the Grand Master in the performance of his duties.

The reading public outside the Craft likewise may get from a perusal of the Grand Master's summation of a year's works an inkling of what is being done by "the Masons" and with a record such as that of last year there can, taking into consideration all the present difficult circumstances, still remain a feeling of satisfaction in the knowledge that progress has been made and that our affairs are being competently directed by an able and unselfish executive.

**FREEMASON** The London (Eng.) *Freemason* which has served the Craft for 79 years appears in new format with its first issue of 1939. Handier in size but with more pages and the same clear type face as formerly it lends itself to the modern trend with no sacrifice of the high quality of its literary content. The familiar picture of the magnificent Masonic Peace Memorial remains on the cover, which is embellished with additional color. The whole ensemble is agreeable and dignified.

For this elder brother among Craft publications we have the highest esteem. We hope that it may long continue to serve the fraternity as competently and honorably as it has during the past three quarters of a century.

**YOUTH** There is a growing concern among men who have the future of the fraternity at heart over the comparative dearth among candidates of young men.

Among a variety of reasons for this condition the difficult economic state of affairs has discouraged many who might otherwise in recent years joyfully embrace membership. Then, too, the trend has been away not only from the Craft but from church and other eleemosynary institutions as well.

It is natural for young men to wish for economic independence or at least a modicum of security in the

shape of a paying job as well as opportunity to get somewhere in the business world. Recent years have not made this an easy task; in fact an amazing number of young men upon completing their schooling have been obliged to take poorly paid positions to help with family support and otherwise bear their share of the burden of subsistence. They have no surplus funds with which to pay fees. All credit is due those young men who have courageously tackled their problems in this way.

An anonymous writer has given us a definition of youth which is worth reprinting:

"YOUTH is not a time of life . . . it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

"Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over love of ease. This often exists in a man of fifty more than a boy of twenty.

"Nobody grows old merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair . . . these are the long, long years that bow the head and turn the growing spirit back to dust.

"Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement of the stars and star-like things and thoughts, the undaunted challenge of events, the unfailing child-like appetite for what next, and the joy and game of life.

"You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

"In the central place of your heart there is a wireless station; so long as it receive messages of beauty, hope, cheer, courage, grandeur and power from the earth, from men and from the Infinite, so long are you young.

"When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed and may God have mercy on your soul."

If the Masonic fraternity would enlist this spirit of youth in its crusade, it will be because it is a *worthy* cause with a challenge in it to enterprise and unselfish ambition, and not the skeleton of an ideal or set of ideals from which the warmth and vitality of human heartbeats has been stripped to make it but a cold cadaver.



## A Monthly Symposium

*"Can the Masonic Lodges Properly Consider the 'New Deal' as an Addition to the Doctrines of Democracy?"*

The Editors;

ALFRED H. MOORHOUSE  
BOSTON

JOSEPH E. MORCOMBE  
SAN FRANCISCO

WILLIAM C. RAPP  
CHICAGO

JAMES A. FETTERLY  
MILWAUKEE

*"... FOLLY TO BE WISE"*

By ALFRED H. MOORHOUSE  
Editor *Masonic Craftsman*, Boston

"FOOLS rush in where angels fear to tread," and it is doubted if the four symposiasts on these monthly Masonic topics will care to rush into any discussion of the New Deal and its relationship to Democracy



—for good or ill. Who knows what this New Deal is? Chameleonlike, its color changes according as the political thermometer rises and falls. Like W. S. Gilbert's characterization, any words of this writer at least, would be but "corroboratory detail intended to give an air of artistic verisimilitude to an otherwise bald and unconvincing narrative," and in consequence of little value.

The multitudinous complexities of the great variety of alphabetical accessories to what was formerly a sincere governmental attempt to interpret a way of life, simply and lucidly set forth in the Declaration of Independence and the Bill of Rights, has become so hopelessly confusing to the average individual that in the midst of social and economic burdens piled upon him by these agencies and his attempts to survive under their strangling pressure, he is left totally unfit to do more than strive to maintain a decent relationship with his fellows without sinking into the hopeless incoercibility of a newt.

Apparently in this free country of ours experimenters are seeking to change overnight the habits of a century. Many of their proposals are admirable. Most are impracticable, that is within the life of any single governmental administration. Chaos incident to a change of government can better be imagined than described. The cost of present attempts to change the lifetime habits of 125 million people is colossal. Out from it all will come some good—much harm—to the democratic principle upon which the United States of America was founded.

With those features of the so-called New Deal which spell amelioration of unhappy conditions all Freemasons, in Lodge and out, will be fully sympathetic. That a greater measure of human happiness may be realized is a principal tenet of the Craft. To discuss exhaustively and intelligently the full question "Can Masonic Lodges Consider the 'New Deal' as an Addition to the Doctrines of Democracy?" which is involved in this discussion, however, requires the powers of a genius and the patience of a Job, neither of which this writer possesses.

*SUBJECT BESET WITH DIFFICULTIES*

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco, California

"CAN Masonic Lodges Properly Consider the 'New Deal' as an Addition to the Doctrines of Democracy?" Such is the question that stares at us as the present subject for discussion. Personally we



must admit a hesitancy, or disinclination, to take up the theme, having little hope to add to the information or contribute to the entertainment of readers.

For it is first requisite to analyze the "New Deal," and afterward to satisfy one's self just what is meant by "the doctrines of democracy." Then comes the really crucial question as to one's own competency to judicially

weigh these matters and to reach conclusions of value.

So far as the New Deal is concerned any half-baked hack writer in the morning paper will explain it all, in a manner satisfactory to himself. The only trouble is that in the next column another, equally uninformed, gives an entirely different exposition. If we take the New Deal as representing certain policies or objectives of the present national administration and venture to express opinions thereupon, we will have used words in vain, and at the best will have succeeded only in putting over some sort of partisan argument, to the disgust of many.

It would require a long and careful course of study to decide whether the New Deal, as generally understood, can or does fit into the body of accepted doctrines of democracy. Having reached that point one would be confronted by the law of change, which rules all life. We do know that ever since this republic was established men, whether in governing place or without, have sought to inject new thoughts, new ideals and new plans into the democratic system as devised by the founders. Some of these have upon fair trial been found reasonable, practical and of value. They are now accorded place as of the orthodox and accepted doctrines of democracy. Other proposals have failed to meet the tests of use; have been found unworkable or injurious; they were speedily repudiated and are now forgotten.

Shall we now declare, offhand, that certain policies now advocated by high governmental authority, but not given opportunity for judgment according to the rough rules of trials and errors, are either consonant with or directly opposed to the doctrines of democracy?

It is also necessary to be borne in mind that a democ-



racy is a living structure, flexible in all its parts, and not a fixed and infallible set of rules, like the laws of the Medes and Persians. As such it must be subject to the will of the people, and amenable also to modification, change or abandonment, in all or any of its parts, as acquired knowledge or stern necessity may demand. How then shall even the best-informed of men manage to decide, except tentatively and subject to trial, whether such proposals are according to the canons of democracy?

This is, after all, but a piling of words, without hope or intent of doing more than making plain our own incompetency. All things human being subject to the tests of experience we will await with patience the grist that comes from the mills of the gods, rather than attempt any amateur grinding of our own small triturator.

#### CAN BE WELL ADOPTED

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

TO properly approach and intelligently discuss this timely subject, two things are necessary: We must agree on just what the "New Deal" is, and we must divorce our minds from any connection it has come to have with present-day partisan politics, and especially separate its consideration from any prejudices we may have in connection with the present administration.



It has been pointed out by other writers that many of the quasi-social and economic theories of the so-called New Deal are far from being "new." They have been advanced by economists and philosophers for several centuries.

Some even point to the writings of the pre-Christian era as outlined in the Old Testament, to further establish the ripe old age of our present "New Deal." Some of the more modern writers who embodied certain phases of this philosophy in their writings include Thomas Brice, Karl Marx, Henry George and Edward Bellamy, as well as numerous others.

While the following definition is by no means complete, it may serve for our present discussion: a proposed awakening of the public consciousness to the wisdom and necessity of a wider and more evenly balanced distribution of wealth, as well as a keener understanding of the needs and rights of our fellow men.

With this definition as our basis, there can be little question of the admissibility of the philosophy to the list of objectives of democracies, which latter are themselves proponents of the "larger life" for humanity as a whole.

The last quarter century has probably been more barren of benefits to civilization than any similar period of time since the Dark Ages. If, by giving emphasis to the objectives of the "New Deal" we can advance the social and economic welfare of a whole people, all humanity—Mason and non-Mason alike—can well advocate the inclusion of its principles in our democratic doctrines.

#### AN IMPORTANT ECONOMIC PROBLEM

By W. M. C. RAPP

Editor *Masonic Chronicle*, Chicago

THE question proposed for discussion, "Can Masonic Lodges Properly Consider the 'New Deal' as an Addition to the Doctrines of Democracy?" is somewhat mystifying as to its import. Why Masonic lodges should be called upon to consider either the "New Deal" or the "doctrines of democracy" is not apparent. If Masonic lodges were omitted entirely from the topic, we would have simply a discussion on a very important and pertinent economic problem which is entitled to careful and intelligent study.



The professed objective of the so-called New Deal is to create a more equitable status among all men as regards social procedure and opportunity. The man who declares that there is nothing of merit to be found in the New Deal is indeed a blind partisan of things as they are, or as he would prefer to have them remain. Whether one likes it or not, the trend of the day is in the direction of the attainment of the apparent objectives of the New Deal, and it is inevitable that changes in the social structure will be established during the next generation. This is not only compatible with the doctrines of a democratic form of government—giving full consideration to the rights and needs of the humblest as well as of the most influential citizen—but it is also directly in line with the principles and teachings of the institution of Freemasonry.

It is neither necessary nor proper that the merits of any features of the New Deal, its administration or the extent to which it should be developed, be indulged in here. That remains within the province of the individual. Under our form of government such problems can be solved only through political action, and in this activity all men have an opportunity and an obligation to take part.

#### CONSISTENCY

The man in whose consistency we cannot trust may be a very charming fellow. He may be as honest as the day. But there is no knowing what queer angles there will be in his career. He may swing right away from one profession to another, may pass from being an eager business man to being a dabbler in the arts. Even if he stays in the same profession he will turn unaccountably from the rigid to the easy-going, from the laborious to the lethargic, from the polite to the rough.

With the consistent man one can foretell his career for years ahead. He has taken a line, he has settled his methods; he will follow that line and use these methods to the end of his life.

Only the second is worthy of being described as a man of character—for character includes persistence. Only the second is a man of influence—for there is little influence without persistence.—"Callisthenes."

## The Highlights of Freemasonry for 1938

By

WOR. J. HUGO TATSCH, Director of Education and Librarian Grand Lodge A.F. & A.M. of Massachusetts

A comprehensive glance at Freemasonry through the world for the year 1938 presents a picture which cannot be described in a few words. In the first place, in spite of all attempts to maintain an aloofness from the political and religious currents of nations, Freemasonry has been dragged into the picture in many places—always against its own volition and usually with malice aforethought by those who have been in positions of dictatorial authority. Speaking for the principles of Freemasonry in general, and for the English-speaking Craft and its similarly-minded associates in particular, the Fraternity has strongly resisted any efforts to become involved in the welter of world turmoil, except on the broad basis of brotherhood and non-sectarian service. Yet Freemasons of Continental Europe have not been able to maintain so consistent a position, and the variations which are inevitable in an organization which is never dogmatic, but always tolerant toward the individual beliefs and rights of others, have given rise to activities and interpretations which are confusing not only to the non-Masonic world but also to members of the Masonic Fraternity. No subject is fraught with more interest than the trend and activities of Freemasonry in Europe today.

A cursory glance at the Masonic structure immediately reveals that there are two principal groups—English-speaking Freemasonry as the older and foremost, and Continental or Latin Freemasonry as the other. Basic forces which have expressed themselves racially throughout the centuries of mankind's written history have also permeated the Freemasonry of these two groups, with the result that inescapable divergences exist in Masonic interpretation and practical expression. The roots of Freemasonry lie deep in the soil of democratic England, where the Anglo-Saxon fought bitterly and long against encroachment. In time he subtly vanquished the Normans just as they, in earlier centuries, had yielded to the softening influence of France after raiding its shores from the Northland. The coming of the Norman to Albion's shores, and the revitalizing of English life through new economic, political and religious trends, prepared the way for the ancient and gentle Craft today known as Speculative Freemasonry. Fundamentally Operative, it nevertheless partook of surrounding influences and has been transmitted to us as a sacred heritage from unknown founders. They were not essentially the individuals who brought it into flower, but rather the avenues through which a still greater force in the affairs of humankind found expression.

Closely allied with English-speaking Freemasonry are the Brethren of the Scandinavian countries and The Netherlands, where the same conservatism exists as in the British Isles. With these groups were also counted the two Grand Lodges of Czechoslovakia, both of which have gone into dormancy, if not oblivion, through the recent political events in their country. Mention should also be made of the *Grand Loge Indépendante et Régulière pour la France et les Colonies Françaises* ("the little Grand Lodge with a big name"), the smallest and least known of the three

Grand Lodges functioning in France, insofar as France itself is concerned.

\* \* \* \* \*

As one glances over the map of Europe today, he is struck by the fact that while Freemasonry was active in practically every part of the Continent some time or other during the past two centuries, today tremendous areas are devoid of the beneficent influences of our Fraternity. The light of Freemasonry shines brightly only upon the western shores. Russia, Estonia, Latvia, Lithuania, Germany, Austria, Hungary, Czechoslovakia, Turkey, Albania, Italy, Spain, Portugal, Lichtenstein and Luxembourg are in utter Masonic darkness. The Scottish Rite has been extinguished in Roumania, though the National Grand Lodge still glimmers. While there are governing Masonic bodies in Bulgaria and Yugoslavia, their influence is comparatively feeble. Freemasonry exists in Greece, where Craft Masonry and the Scottish Rite are stronger than in the neighboring countries, because of the closer alliances with Great Britain, both politically and Masonically. King George of Greece is a Freemason, 33°. Freemasonry was revived in Poland after the World War, and a Supreme Council of the Scottish Rite formed; but press dispatches of November 25 reported the suppression of the Rite, though it was previously known that government officials had been forbidden to be members of the Masonic Fraternity. A bill introduced in Parliament some months ago provided for a penalty of five years imprisonment for Polish citizens active in Freemasonry, either at home or abroad. The Grand Lodge of Finland, in its fifteenth year of existence, has had difficult times because of economic stress and anti-Masonic agitation, but at last reports its five lodges were facing improved conditions. Switzerland, Belgium and France have strong Grand Lodges and Supreme Councils of the Scottish Rite, but they do not enjoy the security that we do in America. For reasons that need not be discussed herein, the people of those countries have been led to believe that Freemasonry is one of the great causes of economic and social unrest and to be a Freemason in those lands requires a courage which many of us would not dare display were we living under similar conditions. Hence we should be charitable in our criticisms of Freemasons in such lands, for too often they are obliged to resort to defensive tactics which can only be understood by those familiar with terrain and the forces opposing them.

It will be seen, therefore, that Freemasonry in Europe today is at its best in England, Scotland, Ireland, Denmark, Norway, Sweden and The Netherlands. In all of these countries, with Norway and The Netherlands excepted, members or close associates of the Royal Houses are leaders or affiliates of the Fraternity. The Netherlands has contributed to Masonic history in the person of H.R.H. Prince Frederick William Carl (1797-1881), who was a Freemason for sixty-six years, and served the Grand Lodge as Grand Master from 1816 to 1881, taking office when only nineteen years of age. The Grand Lodge of Massa-



chusetts has his apron and sash, now to be seen in the Museum. (See *Proceedings*, 1892, pages 114-19). Beautiful medals commemorating his Masonic career also are on display in the Museum. The Netherlands entered largely into the 1937 Masonic picture through victories of Freemasons in the courts, a suit having been brought for slander against a priest who charged Freemasonry with introduction of erotic films, obscene literature and nudist cults. The priest was found guilty and fined. The editor of the periodical, "Bon Peuple," who had been found guilty of defamatory charges against the Freemasons was fined 75 florins or 25 days in jail, again losing the case when he made appeal against the judgment. A Masonic educational campaign over the radio, wherein Masonic principles and practices were discussed in a dialogue, served to inform the Dutch people that Freemasonry was a private society, rather than a secret one in the usual sense of the term.

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With this preliminary glance at Freemasonry as it exists today in Europe, let us first confine ourselves to the English-speaking bodies in a survey of their acts, thoughts and trends.

ENGLAND. The United Grand Lodge of England functions actively through its Board of General Purposes, of which the President is R.:W.: J. Russell McLaren, P.G.W., the successor of the late and much beloved R.:W.: Sir Alfred Robbins, P.G.W., whose name is still a synonym for British Freemasonry in the United States because of his visits to many American Jurisdictions in 1924. Among the reports of the Board for 1938 mention is made of the appointment of R.:W.: Brigadier General W. H. V. Darrell, C.B., C.M.G., D.S.O., as Assistant Grand Master, the first time in the history of the Grand Lodge that such an office has been created. The ever-increasing and arduous duties of the Grand Master dictated the appointment of an assistant, who takes rank immediately following the Deputy Grand Master. He was installed into office April 27, 1938, the Grand Director of Ceremonies making the following announcement:

Be it known, that William Harry Verelst Darell, of 6 Audley Square, in the County of London, Companion of the Most Honourable Order of the Bath, Companion of the Most Distinguished Order of St. Michael and St. George, Companion of the Distinguished Service Order, Brigadier-General (retired) in His Majesty's Army, formerly Colonel in His Majesty's Coldstream Regiment of Foot-Guards, and in His Majesty's Irish Regiment of Foot-Guards, Past Grand Deacon of the United Grand Lodge of England, has been appointed, and installed as Right Worshipful Assistant Grand Master of the United Fraternity of Ancient, Free and Accepted Masons of England for the ensuing year, whom may the Great Architect of the Universe long preserve.

An incident reviewed in the *Proceedings* for 1938, one of particular interest during these days of racial prejudices, relates a visit to St. Paul's Lodge No. 2277, at Limassol, Cyprus, where a Fellowcraft was made. The Master was an Englishman, a Warden was of Greek extraction, a Deacon of Turkish extraction, while the candidate was the son of the oldest Past Master of the Lodge, and of Syrian descent. "This confluence of different national types has produced a most happy Lodge which unites in a genuine effort to foster the true spirit of Freemasonry."

Later, by order of M.:W.: His Majesty King George VI, orders were given for the Deputation to Cyprus to be conveyed to another point on one of the British warships, and R.:W.: His Majesty King George of Greece invited the Princes Royal and the Pro Grand Master to stay at the royal palace while in Athens.

Political trends on the Continent and their effect upon Freemasonry prompted a conference by representatives of the Grand Lodges of England, Ireland and Scotland in London on June 20, 1938, where a statement on the aims and relationships of the Craft was formulated. Because of its great importance it merits space in this survey:

#### AIMS AND RELATIONSHIPS OF THE CRAFT

From time to time the United Grand Lodge of England has deemed it desirable to set forth in precise form the aims of Freemasonry as consistently practised under its Jurisdiction since it came into being as an organized body in 1717, and also to define the principles governing its relations with those other Grand Lodges with which it is in fraternal accord.

In view of representations which have been received, and of statements recently issued which have distorted or obscured the true objects of Freemasonry, it is once again considered necessary to emphasize certain fundamental principles of the Order.

The first condition of admission into, and membership of, the Order is belief in the Supreme Being. This is essential and admits of no compromise.

The Bible, referred to by Freemasons as the Volume of the Sacred Law, is always open in the Lodges. Every candidate is required to take his Obligation on that book or on the Volume which is held by his particular creed to impart sanctity to an oath or promise taken upon it.

Everyone who enters Freemasonry is, at the outset, strictly forbidden to countenance any act which may have a tendency to subvert the peace and good order of society; he must pay due obedience to the law of any state in which he resides or which may afford him protection, and he must never be remiss in the allegiance due to the Sovereign of his native land.

While English Freemasonry thus inculcates in each of its members the duties of loyalty and citizenship, it reserves to the individual the right to hold his own opinion with regard to public affairs. But neither in any Lodge, nor at any time in his capacity as a Freemason, is he permitted to discuss or to advance his views on theological or political questions.

The Grand Lodge has always consistently refused to express any opinion on questions of foreign or domestic state policy either at home or abroad, and it will not allow its name to be associated with any action, however humanitarian it may appear to be, which infringes its unalterable policy of standing aloof from every question affecting the relations between one government and another, or between political parties, or questions as to rival theories of government.

The Grand Lodge is aware that there do exist Bodies, styling themselves Freemasons, which do not adhere to these principles, and while that attitude exists the Grand Lodge of England refuses absolutely to have any relations with such Bodies, or to regard them as Freemasons.

The Grand Lodge of England is a Sovereign and independent Body practising Freemasonry only within the three Degrees and only within the limits defined in its Constitutions as 'pure Antient Masonry.' It does not recognize or admit the existence of any superior Masonic authority, however styled.

On more than one occasion the Grand Lodge has refused, and will continue to refuse, to participate in Conferences with so called International Associations claiming to represent Freemasonry, which admit to membership Bodies failing to conform strictly to the principles upon which the Grand Lodge of England is founded. The Grand Lodge does not admit any such claim, nor can its views be represented by any such Association.

There is no secret with regard to any of the basic principles of Freemasonry, some of which have been stated above. The Grand Lodge will always consider the recognition of those Grand Lodges which profess, and practise, and can show that they have consistently professed and practised those established and unaltered principles, but in no circumstances will it enter into discussion with a view to any new or varied interpretation of them. They must be accepted and practised wholeheartedly and in their entirety by those who desire to be recognized as Freemasons by the United Grand Lodge of England.

Statistical tables for Freemasonry throughout the world revealed a loss of membership in the United States. In the British Empire, on the other hand, there has been a marked gain, and the United Grand Lodge of England, according to figures of the preceding years, showed a membership increase of one hundred thousand. An interesting comment appeared in "The Masonic Journal of South Africa," the editor remarking: "Many believe that the magnificent Temple on Great Queen Street [erected at a cost of more than £1,000,000 through general subscription as a memorial to the Masonic dead of the World War] has something to do with the rise. But this is only a minor item. A far more convincing reason seems to be that English Freemasonry is regarded as one of the props of the Empire." These words contain food for serious thought.

England has a number of "class" Lodges, that is, Lodges restricted in membership to certain groups. Among them is Epworth Lodge No. 3789, associated with the Methodist Church, another illustration of the close association of the Protestant Christian Church with Freemasonry.

The close of 1937 witnessed the advancement of V.:M.: Sydney A. White, P.G.S., Assistant Grand Secretary, to office as Grand Secretary to succeed the late Sir Philip Colville Smith, C.V.O.

*English Charities.* On May 18, upon the occasion of the 150th Anniversary Festival of the Royal Masonic Institution for Girls, it was announced that a total of £95,736-19-7 had been subscribed by the Craft toward this British Masonic Charity. Subscriptions for the Royal Masonic Institution for Boys totaled £61,152-12-5 and for the Royal Masonic Benevolent Institution £30,532-11-4. In addition, large sums were collected for Provincial Grand Lodge and Private Lodge enterprises.

SCOTLAND. The only source of Masonic news of Scotland is the *Proceedings* of the Grand Lodge, which reflect not only the characteristic British attitude of printing only what is necessary, but the proverbial Scottish trait of thrift in every direction.

Scotland does not support a Masonic periodical, although sporadic attempts have been made at various times to launch one. An election to membership on the Grand Committee took place February 3, 1938, the Grand Master intimating that "the result of the election would be published in the *Scotsman*, *Glasgow Herald*, *Aberdeen Free Press*, and *Dundee Courier and Advertiser* of Friday, February 4."

*Charities.* While the statistical tables appear cold, nevertheless they are heart-warming to the reader, for the totals reveal donations of £5486 to the Annuity Fund from April, 1937 to April, 1938. The list of Lodges and the countries they represent show how far the Scotsman has gone from his native heath, yet wherever he goes, he carries the principles of Freemasonry with him. Scottish Lodges are to be found in Aden, Belgium, Bermuda, British Guiana, Burma, Cape of Good Hope, Chili, Egypt, Fiji Islands, Honduras, China, Japan, Korea, India, Siam, Jamaica, Kenya, Mesopotamia, Newfoundland, New Zealand, Nyasaland, Palestine, Persia, Peru, Panama, Rhodesia, St. Christopher, Syria, Tanganyika, Transvaal, Trinidad, West Africa, and several Australian states. Scotsmen from practically all of these places made contributions to the Grand Lodge charity funds, a further indication that generosity toward the needy is also a Scottish virtue, as well as thrift. The intimate relationship of Grand Lodge with the needy of the Craft is shown by grants given to sons and daughters of Masons for educational purposes—"to qualify as a shorthand-typist"; "to enter Oxford University to take a degree for the Civil Service"; "to attend Skerry's College, with a view to sitting for examination as writing assistant in Post Office"; "to assist him with day and evening classes, examination fees, and books to become a Pharmacist"; etc. It is in these short and simple annals that we find our greatest inspiration of Freemasonry, rather than in the pomp and pageantry which attract greater attention.

IRELAND. The Irish Brethren are Masonically as conservative as their neighbors in England and Scotland. They have no Craft periodical, other than the *Transactions* of the Lodge of Research No. 200 at Dublin, and the printed *Proceedings* of the Grand Lodge which are very condensed publications. The 1938 Annual Report is not at hand, but a glance through 1937 reveals that Irish Freemasonry is at work in New Zealand, South Africa, Rhodesia and Natal, where there are Provincial Grand Lodges. The charities are well supported, a Masonic Female Orphan School having been founded in 1792 and another for boys in 1867. Various "Charity Funds" take care of needy in other ways.

Individual Lodges exist in Shanghai, India and Egypt, the two last named places being locations of military Lodges. It is likely that Lodge Lux Orientis, founded in Shanghai by the Grand Lodge of Vienna, will continue under the banner of the Grand Lodge of Ireland, now that Austrian Freemasonry has been suppressed at home. There are also Irish Military Lodges at Aldershot and Colchester, England—or were at last reports. Freemasonry has always been strong in the services, where the ties of Freemasonry are established closely upon the fraternity of arms.

SOUTH AFRICA. The Union of South Africa is "open territory," so to speak, for several Grand Jurisdictions. Like Freemasonry everywhere, the story of the Craft is inseparably interwoven with that of the people and the government which followed orderly settlement. The first Lodge in South Africa, "De Goede Hoop," was established in Capetown May 2, 1772 under



the Grand Lodge National of The Netherlands, itself founded in 1758 with Anderson's *Constitutions* as the basis for its law. British military Lodges were erected in 1800 and 1812, but later erased. A British Lodge warranted in 1811 as No. 629 is still in existence as No. 334 at Capetown. The Grand Lodge of Scotland chartered Southern Cross Lodge No. 398 in 1860 at Capetown, and Ireland followed with Lodge No. 199 at Capetown in 1896.

Among the progressive Craft leaders of South Africa is R.:W.: C. Christian Silberbauer, Deputy Grand Master for South Africa under the Grand Orient of The Netherlands since 1903, whose seventy-fifth birthday was suitably commemorated by his Brethren on August 23. His son, W.: Capt. Lewis Silberbauer, is a Past Master of "De Goede Hoop." Both are well known to American Craft scholars.

Our information of Freemasonry in South Africa is drawn chiefly from "The Masonic Journal of South Africa" published at Johannesburg, now in its twenty-ninth year. The support of this monthly, a profusely illustrated and newsy magazine, is one of the best evidences of a sound Freemasonry in South Africa. Articles from its pages find their way to the Clipping Bureau each month. The subjects covered indicate that our South African Brethren maintain the highest traditions of the Fraternity in keeping with conservative British principles.

*Elsewhere in Africa.* Space limitations do not permit presentation of Masonic accounts from other regions where British Freemasonry makes itself felt. Freemasonry follows the flag, and Freemasonry is to be found in Africa wherever the British and French flags are flown. A Masonic Lodge was erected in Gambia, on the west coast of Africa, as early as 1735. Military Lodges accompanied the French troops in their Egyptian campaigns at the close of the eighteenth century, leaving their influence to this day. At one time there was a Supreme Council of the Scottish Rite, under Italian influences, in Tunis. There are two Grand Lodges in Egypt today, as well as Scottish Rite bodies.

**PALESTINE.** England established two Lodges in Jerusalem in 1923 and 1930. There are also ten Lodges under Scottish warrants. There were seven under Egyptian authority in 1932, which united to form the present National Grand Lodge of Palestine, which today has sixteen Lodges in Jerusalem, Jaffa, Tel Aviv, Haifa and Tiberias, with a membership of eight hundred. Various nationalities are represented in these Lodges, which are said to be the only places where Jews and Arabs mingle peaceably. Meetings are conducted in Hebrew, English, French and Arabic. Palestine is also the seat of "The Grand Lodge of Germany in Exile," composed of Jews who have fled from their former German homes. The Grand Lodge of Louisiana is the only American Jurisdiction which has extended recognition to it although requests from both Palestine Grand Lodges have been placed before other American bodies.

**SOUTH AMERICA.** Our neighbors to the South, generally speaking, are of Scottish Rite derivation, and partake of the Latin forms once predominant in southern Europe. Yet the influence of the English-speaking Freemasonry, expressed through good-will tours of British and American leaders, has been felt in keeping our Brethren within conservative lines. Even in Brazil, where last year Freemasonry was interdicted for a short time, the Fraternity again has free expression because the governmental authorities have been convinced that Brazilian Freemasonry is not a political force. Brazil has twenty-seven states, and is following the American practice of having inde-

pendent Grand Lodges where these can be erected. A recently published chart lists eleven existing Brazilian Grand Lodges, of which ten are recognized by Kentucky and North Carolina and eight by Louisiana. Massachusetts recognizes one.

Philatelists will be interested to learn that in Venezuela the government "long ago passed a law that enables mail of the Grand Lodge of Venezuela to be carried without other stamp than the seal of the Grand Lodge." A special Masonic stamp is permitted to be affixed with regular postage when mail is sent out of the country, as can be seen by specimens in the Grand Lodge Museum.

**MEXICO, CENTRAL AMERICA AND THE WEST INDIES.** With the exception of Maryland and Tennessee, the York Grand Lodge of Mexico is recognized by all American Grand Lodges, while Louisiana, North Carolina and Texas lead in recognizing some of the other twelve at work at Mexico. It may be presumed that language difficulties stand in the way of some Jurisdictions, for as one glances at a recognition chart it is evident that inexplorable omissions can be attributed to this fact. Kentucky is the most liberal in its recognitions, a fact probably attributable to the influence of Past Grand Master John H. Cowles, who is also the Grand Commander of the Supreme Council 33°, A. & A. S. R., S. J., at Washington. Kentucky and Oregon are the only two Grand Lodges to recognize San Domingo, predominantly Negro and French. Puerto Rico, which works in Spanish, is recognized by all except New Mexico and Utah. Closer economic relationships with our Spanish-speaking neighbors will doubtless develop into closer Masonic ties as we learn to know each other better. Not only should we strive to reach a better understanding with our neighbors, but we should be ready to extend the hand of Masonic fellowship to our Brethren when we know that our assistance and experience will be helpful in aiding younger Grand Lodges develop into strong members of the world's Masonic family. There is no need for an international association, but informal conferences such as have been most successful and productive in the United States can be followed as a pattern toward further Masonic efforts to bring the people of the New World into more harmonious relationships. This is well within the limits of proper Masonic action, for such enterprises have nothing to do with political activity—something which has always been abhorrent to those who adhere to the ideals of English-speaking Freemasonry.

**CANADA.** The outstanding event in Masonic circles of our neighboring Brethren was the bicentennial celebration of the founding of the Grand Lodge of Nova Scotia, attended by official Deputations from England, Ireland, Scotland and the United States. The Grand Lodge convened at Halifax July 10-13, 1938, and among the historical incidents was the dedication of a monument to Erasmus James Philipps, who had been deputed as Provincial Grand Master for Nova Scotia by Grand Master Henry Price of Massachusetts in 1738. Philipps had been made a Mason in the First Lodge of Boston in 1737. A Special Communication of the Grand Lodge of Massachusetts, which had presented the monument, was opened in Halifax for the dedication on July 11. This was done by Grand Master Joseph Earl Perry, assisted by M.:W.: Melvin M. Johnson, M.:W.: Frederick W. Hamilton, R.:W.: A. Anderson McKimmie, R.:M.: Allen T. Treadway and R.:W.: Earl W. Taylor. (The addresses incident to the various meetings in Halifax are found elsewhere in our Proceedings—that of M.:W.: Melvin M. Johnson, P.G.M., on "Freemasonry and the State" having

been extensively copied in the British and American Masonic press.)

Many of the Brethren of the Deputations continued their journey westward, visiting all of the Canadian Grand Lodges as far as British Columbia. Upon their return, the English and Irish representatives spent August 3 and 4 in Boston as guests of the Grand Lodge, departing from New York on the 6th after being entertained by officers of the Grand Lodge of New York.

**AUSTRALIA.** The settlement of Australia in 1788 was commemorated by a sesquicentennial celebration during 1938. This year also marked the jubilee of the United Grand Lodge of New South Wales, suitably observed by the United Grand Lodge October 4-8, 1938. The labors of the Craft in the Antipodes are highly reminiscent of the high standards of the Mother Grand Lodge and of our Canadian neighbors. The splendid educational work of the Grand Lodge of Saskatchewan, as shown by their Proceedings, has a counterpart in the volumes of the Grand Lodge of New South Wales, which contain a formidable list of speakers and titles of fascinating Masonic subjects. The reviews of Freemasonry, as published in the same Proceedings and also in those of the Grand Lodge of Western Australia, are highly informative and inspiring accounts, free of the trivialities which sometimes characterize some of our American reviews. Tribute is also due to the Brethren who publish Craft periodicals in Australia—in which recognition I include New Zealand as well, both to give credit and to emphasize that New Zealand is not a part of Australia—for the high standard of editorship and the quality of the contributions. While it is evident that some of our American customs and procedure are misunderstood, and that far more stress is laid upon things which we regard as of small or no importance, nevertheless it is also evident that the larger questions of Freemasonry and its place in the world today are constantly before the leaders of Freemasonry in the British Dominions and Colonies everywhere. It is a warming experience to read their contributions and to realize that the heart of Freemasonry pulsates with the same steady beat wherever the influence of the English-speaking Craft and its supporters is felt.

**UNITED STATES.** American Freemasonry, except in minor details, chiefly ritualistic, is uniform in its ideals and practices. Its history partakes of three phases—development and growth on the Atlantic seaboard, spread and growth into the Ohio and Mississippi Valleys, and transmission across the plains to the Rockies and beyond after the Mexican War. The Grand Lodges of the first area, having their roots in the Colonial and Revolutionary periods, maintain a traditional conservatism and dignity not encountered west of the Alleghenies except where increasing maturity and close association of officials with their eastern colleagues tend to develop aspects hitherto lacking. The national Masonic conferences held in Washington each February serve to break down provincialism in each of the areas, for it cannot be denied that the conservative eastern Freemason is oftentimes more provincial in his outlook than the so-called bucolic westerner. It is all a matter of background, training, experience and vision.

As one glances in retrospection upon American Masonic history during the past few decades, he is impressed with the fact that even though we are divided into forty-nine jurisdictions, still there is a unity of Masonic purpose which transcends state boundaries. Our first serious attempts at national unity developed as early as 1822, (though sporadic efforts were made in the

previous century), when a plan for a National Grand Lodge was proposed at Washington. A proposal for a Masonic Memorial to Washington was launched in 1825, but both the General Grand Lodge concept and the Memorial idea were swept away by the anti-Masonic furore of 1826-40. Freemasonry lifted its head in 1842 and 1843 in national conferences, out of which was born the American ritual and a horde of "workings" which have now crystalized into jurisdictional monitors and manuals. Other conferences for national unity followed in 1855 and 1859, and it is believed by some Masonic students that plans formulated at that time might have succeeded had not the Civil War of 1861-65 interfered. Economic stress after the war—a "depression" such as we of the present generation are now experiencing—left an indelible impression upon American Freemasonry, and it was not until our national expansion of the Spanish-American War era that we entered a phase which is increasing in strength. A casual meeting of Grand Masters in Boston in 1908, consisting chiefly of New England and nearby Grand Masters who had been invited to the 175th anniversary of the founding of St. John's Lodge of Boston, inspired Grand Master George B. Orlady of Pennsylvania to call a national conference of Grand Masters in Philadelphia in 1909. Others followed in Baltimore, 1910; Indianapolis, 1913; St. Louis, 1914; New York City, May 1918, and Cedar Rapids, Iowa, November 1918. Out of the last developed the present Masonic Service Association of the United States, formed in Cedar Rapids in 1919 through the initiative and leadership of M.:W.: George L. Schoonover of Iowa. It grew until it numbered thirty-eight member Jurisdictions, fell back after the World War to a smaller number, but is again on the highroad to permanence with a present enrollment of more than twenty-five under the capable direction of R.:W.: Carl H. Claudy, Executive Secretary. Its prompt and efficient service in times of large regional distress, such as floods and hurricanes, require no laudation from those familiar with the Association's work. The Association's contributions toward Masonic education are best shown in the monthly *Short Talk Bulletins*, often the only educational feature provided to a Master of a Lodge to vary the routine.

The Masonic Service Association of the United States had its path partly cleared through another movement instituted by M.:W.: George L. Schoonover, namely, the National Masonic Research Society, founded in Anamosa, Iowa in 1914 and which had more than twenty thousand members at its height. It brought to bear all the forces of Masonic scholarship in the United States, and strengthened the educational movements which had flourished sporadically in various Grand Lodges, depending upon the personality of its promoters and the support—or lack of it—on the part of erstwhile Grand Lodge leaders.

Another contributing feature to national unity is the George Washington Masonic National Memorial Association, for it has focussed the attention of the American Craft upon a national enterprise, one that is reminiscent of King Solomon uniting the Israelites and the Jews into a nation through the building of the Temple of Jerusalem. The work of the Association, hampered by conditions beyond its control, has nevertheless persisted, and while not completed as yet, it has taken on the aspects of a great cathedral, which like the cathedrals worked upon by generations of devoted Operative Masons, is something that cannot be finished by one generation of workers. Many who labored upon it during the early years have laid down their tools and joined



their ancient Brethren in work upon the Great Temple designed by the Grand Architect of the Universe.

Two other agencies exist which tend toward greater unity in American Freemasonry. The first has already been mentioned, namely, the annual conferences of Grand Masters held more or less regularly since 1909. Since 1927 the Proceedings of the Conferences have been published. The 1927 meeting, also held in Chicago, is covered in minutes available only in typewritten form. A perusal of the publications reveals a serious attempt toward understanding of common problems and an effort for agreement and unity on essentials. The weakness of the Conference lies in the constantly changing personnel, militating against an essential continuity if anything lasting is to be accomplished. This weakness can be overcome in part by Grand Lodges sending their Grand Wardens to the Conferences, so by the time line officers reach the Grand Mastership, they will have some realization of what the Conferences are about. Grand Lodges which have more than a one year term for their Grand Masters do not encounter this weakness, especially if Past Grand Masters attend also, which is usually the case.

The other effective organization for national Masonic unity and community of method, if not effort, is the annual Conferences of Grand Secretaries. Their discussions reach tangible objectives because they deal with practical matters encountered in the discharge of official duties and the relationships of one Grand Jurisdiction with another. The meetings are held to a small attendance because each Grand Secretary may invite only one guest, and guests—even though they may be Grand Masters—are not permitted to enter into the discussions unless specifically invited to do so. The Proceedings are published biennially.

Summing up, Freemasonry in the United States is carrying on its work in the individual Jurisdictions in keeping with its time honored principles. This is done without fanfare of trumpets or blatant publicity. In fact, Freemasonry works so quietly in each community that Masons themselves often ask, when hearing what more noisome fraternities are engaged upon, "What is Freemasonry actually doing?" Because Freemasonry works quietly, the Massachusetts Craft do not hear about the local efforts of the Fraternity elsewhere, any more than Brethren in other parts of the United States know the heart-warming story of what Massachusetts Freemasonry did for its members and neighbors during the distress which followed hard upon the hurricane of September 21. These stories are not carried in the daily newspaper; but are learned only within the tiled recesses of the Lodges or in annual reports of the Service Department and the Grand Master.

## A Way to Peace

*Not long ago, in search of peace,  
I found a place where strife did cease;  
'Twas where they reared a temple high,  
No noise of any tool was nigh,  
But, silently, with perfect skill,  
The craft obeyed the Master's will  
Until the task was near its end.*

Hence, as one looks over this great nation of ours, he finds the Craft at work. More than fifteen thousand Lodges are the ateliers where the Craftsmen are laboring, and from these centers emanates and radiates the silent but ever potent spirit of Freemasonry. It finds expression according to the individual abilities of the workers and the discernment of their leaders, whether they be Masters of Lodges or Grand Masters of our influential Grand Lodges. The occasional attendant at Lodge, the casual observer on the side lines, does not realize what is going on; but to those who are immersed in the labors of the Fraternity there is no question as to its efficacy and its survival. Each Lodge and each Grand Lodge is contributing to the sum total of the work—charity, education and the practical application of Masonic tenets in everyday life. A review of Freemasonry in the United States for 1938 can touch only the national movements, and even in these only the work of the Grand Lodges has been touched upon. The activities of other Rites of Freemasonry, recognized as a legitimate part of our Masonic life, cannot be presented herein. For details of any nature one must consult the Proceedings of the various Grand Bodies.

## CONCLUSION

As we turn from the dark pages of Continental Europe to the brighter pages of Masonic history as related in the annals of English-speaking Freemasonry and their Scandinavian, Dutch and Swiss associates, as well as the accounts of our Latin American neighbors, the historians of the present day are not discouraged. They look back upon six thousand years of recorded history and know that humanity will continue its progressive march. Periods that seem to be retrogression are simply the whirlpools and eddies in the river which is unceasingly making its way to the sea. In similar manner Freemasonry is flowing toward the great sea of universal brotherhood, to the day when armaments will give way to more enduring and constructive works for the welfare of mankind. To feel otherwise would be to deny the existence and great purposes of Him who rules us all.

Freemasonry still survives in the lands where an enlightened democracy prevails. "The attentive Ear receives the sound from the instructive Tongue, and the mysteries of Masonry are safely lodged in the repository of faithful Breasts. Tools and implements of architecture, symbols most expressive, have been selected by the Fraternity to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our Institution."

*How shall the glorious work proceed  
Unless each craftsman sees the need,  
And learns to use with skill and care  
The trowel, level, plumb and square?  
And then, uniting in the grand design,  
He helps to build the temple fine  
Of peace on earth, good will to men.*

ERWIN PEARSON

# The Beginnings of Freemasonry in Canada

By REGINALD V. HARRIS

Past Grand Master of Masons in Nova Scotia, Past Grand Historian, etc.

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(Continued)

Six companies were in garrison at Sydney in 1785, and the lodge recommended the application of local brethren for a warrant, afterwards Sydney Lodge No. 16. The Regiment left the Province in 1785.

## 37TH REGIMENT AND LODGE No. 52 (Ancients)

The 37th Regiment (now known as the 1st Battalion of the Hampshire Regiment) raised in Ireland in 1702, formed part of the expedition against Crown Point in 1756, and it is believed that it was in this unit that Richard Gridley was authorized on May 13, 1756, by Jeremy Gridley, Grand Master of St. John's Lodge, Boston, "to congregate all Free and Accepted Masons . . . and form them into one or more lodges." The lodge was established, according to the Boston records, on April 8th, 1757, with what success does not appear.

The regiment was in New York in 1782, after distinguished service throughout the Revolutionary campaigns, and was then known as General Stuart's 37th Regiment and had with it an active Lodge, No. 52 (Ancients). It was represented at the meeting held at Roubalet's on December 5th, 1782, for the formation of the Prov. Grand Lodge of New York. In July, 1783, it was transferred to Nova Scotia.

While in Halifax the lodge participated in the proceedings of the Provincial Grand Lodge until June 24, 1789, making its returns to the Grand Lodge. During this period, it met part of the time in the "Cornwallis Barracks," and after March, 1787, at "Bro. Train's Tavern."

## 38TH REGIMENT AND LODGE No. 441 (Irish)

While this Regiment (now known as the 1st Staffordshires) was in New York in 1781, its Lodge, No. 441 (Irish), warranted in 1765, participated in the meeting held on January 23rd, 1781, to establish a Grand Lodge for New York, Bro. John S. Brownrigg being nominated as S.G.W. When the Prov. Grand Lodge was organized under an "Ancient" warrant on December 5, 1782, the lodge was represented by its Master, G. Fowler, and others.

A certificate issued to Bro. William Gibson is in the archives of the Grand Lodge of Nova Scotia:

"And the Light Shineth in Darkness, and the Darkness comprehended it not—

"We the Master Wardens and other officers of Lodge No. 441 held in his Majesty's 38th Regiment—& on the Registry of Ireland.

Do hereby Certify that our trusty and well beloved Brother William Gibson has been regularly entered passed and raised to the Degree of a Master Mason.—And having always behaved himself as becometh a good and worthy Brother.—We do therefore recommend him as such to all our Brethren wheresoever dispersed.—

Given under our Hands and Seal of the Lodge—in our

Lodge Room at New York this Twelfth Day of December one thousand Seven Hundred and Eighty two—and in Masonry Five Thousand Seven Hundred and Eighty Two.

By order of the Master G. Fowler, Master  
Richd. Woollett,  
Senr. Warden  
W. Gibson, Jnr. Warden

A Mitchell, Secry.

(Seal Red Wax (on blue ribbon), showing right arm holding trowel; "Lodge No. 441 held in 38th Reg't, 1765" on margin.)

The lodge was represented at several meetings of the Grand Lodge of New York in 1782-83. The Regiment shortly afterward was transferred to Halifax and thence to England.

In January, 1795, the warrant, chest and jewels were captured by the enemy at Helvoet-Sloys. The lodge, which is still active, was again in Nova Scotia in 1848-51.

## 42ND REGIMENT AND LODGE No. 195 (Irish)

The 42nd Royal Highland Regiment of Foot (now the 1st Battalion of the Black Watch Royal Highlanders) was formed in 1739 and is the oldest Highland regiment in the British army. The regiment served with great distinction in Flanders, in Ireland, with "extraordinary gallantry," in the desperate attack on Ticonderoga, 1758, the capture of Montreal, 1760 the capture of Havana in 1762, and Indian warfare in Maryland, Virginia, and Pennsylvania until 1767, when it returned to Ireland. In the Revolutionary War, the 42nd fought through all the campaigns and at the end of the war was sent to Nova Scotia, where it remained until 1789. Its lodge, No. 195 (Irish), warranted June 24, 1749, was active while in Halifax from 1783 to 1787, when it replaced the 33rd at Sydney.

## 54TH REGIMENT AND ITS LODGE

The 54th Regiment of Foot (now the 2nd Battalion of the Dorsetshire Regiment) was raised as the 56th by Col. John Campbell, afterwards 5th Duke of Argyll, in 1755. When at New York in 1782 the Reg't received its original county designation of "The West Norfolk Regiment." The regiment was in Halifax from 1782 to 1784, when its attendance at St. Paul's Church is recorded. Transferred to St. John, New Brunswick, it was stationed there until 1791, the famous William Corbett, M.P., being at this time regimental sergeant-major. The Lodge in the regiment was known as Eskdale Kilwinning No. 134, Scot. (instituted November 10, 1767), later No. 107.

In the St. John Gazette and General Advertiser published in St. John, N. B., January 9th, 1787, there appeared the following paragraph:



"Now in the press, and will be published on Saturday next, 'The Pleasures and Advantages of Brotherly Unity,' a sermon preached before the right worshipful master, wardens and brethren of the 54th Regimental Lodge of Free and Accepted Masons, in the parish church, Saint John, 26th December 1786, by George Bissett, A.M., rector of Saint John."

In the archives of Grand Lodge, we find a letter dated November 11th, 1788, to "The Worshipful Master of Lodge No. — in the 54th Reg't," asking for "official information" as to their warrant and Constitution, and reminding them "that so long as you shall remain in the neighbourhood of this Right Worshipful Grand Lodge an occasional correspondence will be highly acceptable."

#### 57TH REGIMENT AND SION LODGE NO. 3 (NEW YORK)

The 57th Foot (now the West Middlesex Regiment) served through the American Revolution. The first Lodge in its ranks was constituted by the "Ancients" as No. 41 in 1755. On June 16, 1780, Lodge No. 210 (Ancients), Moriah Lodge No. 132, in the 22nd Regiment of Foot, and Eskdale Kilwinning Lodge No. 134 in the 54th Regiment, granted a dispensation to the brethren in the 57th Regiment empowering them to establish a lodge in the Regiment to be called Sion Lodge. When the Grand Lodge of New York was organized in 1781 and 1782 the Master and Wardens of Sion Lodge were present, and a year later, on January 2nd, 1783, a warrant, No. 3 (N. Y.), was granted to the Lodge. In July, 1783, the regiment and the lodge removed to Halifax, where it remained until 1791, participating actively in the affairs of the Grand Lodge. On the founding of Shelburne in 1784, thirty-five men of the Regiment settled there, including James Huston and Samuel Hagen, both later founders of Lodge No. 5, Shelburne. On the departure of the Regiment to England in November, 1791, the Provincial Grand Lodge recommended that a new warrant be granted to the brethren on their arrival in England, though no warrant seems to have been issued until 1818, No. 704.

#### 62ND REGIMENT AND LODGE NO. 407 (IRISH)

The 62nd Regiment of Foot (now the 1st Battalion of the Duke of Edinburgh's Wiltshire Regiment) was formed in 1756 as a Second Battalion of the 4th King's Own. In 1758 it became the 62nd Regiment of Foot. After service in Ireland and the West Indies it formed part of the force under Gen. Burgoyne until the surrender at Saratoga, 1777, after which it was interned for three years. In 1783 it was at Halifax on its way home.

The lodge in the 62nd Regiment was warranted as No. 407 by the Grand Lodge of Ireland in 1763, continuing active until 1786, though during its short stay in Halifax it did not participate in meetings of the Quarterly Communication.

#### 64TH REGIMENT AND LODGE NO. 106 (SCOT.)

This regiment and its lodge, which had last been in Nova Scotia in 1768, was again in Halifax for a short time in 1783, but the lodge did not participate in the Quarterly Communication.

#### A PRISONERS OF WAR LODGE

Among the British forces in the American Revolution were several regiments of German mercenaries. These

regiments came from Hanover Hesse, Brunswick and other parts of the Fatherland, although it was not unusual to refer to all as Hessians.

The main body was transported to Quebec in 1776 and took part in the Battle of Saratoga in 1777. After the defeat of Burgoyne the Hessians were marched to Boston, and interned on Winter Hill. When the city was threatened by the British fleet, they were marched to Virginia and interned at Charlottesville. Most of the officers were sent to Richmond, while the commanding officer, Major-Gen'l Friedrich Adolph von Riedesel, and family were interned at Colle.

Along with the Regiment, the 20th Foot with an Irish Lodge, No. 63, was interned at the same place. In this lodge a number of the German officers were initiated in 1779 and 1780, and these and other Germans who had been initiated in the Homeland held Masonic meetings, though it has not been determined whether a charter for such a lodge was ever obtained. After the surrender of Cornwallis at Yorktown, the German troops were sent to Quebec and Halifax, Nova Scotia, where the regiments were disbanded. Many of the soldiers settled in Nova Scotia.

#### LODGE NO. 169 (ANCIENTS)

One of the lodges of this period which exerted a far-reaching influence upon the Craft in the Maritime Provinces, was Lodge No. 169. After three unsuccessful attempts to obtain a warrant from the Grand Lodge of Massachusetts in 1770, application was made to the Grand Lodge of England direct and in due time a warrant, No. 169, dated July 13, 1771, arrived in Boston, authorizing the petitioners to meet as a lodge at Mr. Alexander's, Battery March, Boston. The first officers were Thomas Alexander, Master; John Stewart, S.W.; Alex Cruickshanks, J.W.

In 1776, the Lodge accompanied the British army from Boston to New York. In 1781 the Master of the lodge summoned a convention of representatives of the several lodges in New York to meet under its warrant and the presidency of James McEwen, P.M. Twenty-nine representatives of six lodges were present, a permanent formation agreed upon; the Rev. William Walter, M.A., of No. 169 elected Grand Master, and information transmitted to the Grand Lodge of England (Ancients) with a request for authority to make the organization legal and permanent. In due course a warrant, dated September 5, 1781, was received from England for a Provincial Grand Lodge, which was convened on December 5, 1782, by the Rev. William Walter, Grand Master, the representatives of nine lodges being in attendance. The Lodge was present at all Grand Communications and foremost in all movements and progress. When New York was evacuated in 1783, the brethren of this Lodge, almost to a man, removed to Nova Scotia and the new Province of New Brunswick.

#### LODGE NO. 213 (ANC.) IN 4TH BATT. ROYAL ARTILLERY

Another lodge almost equally far reaching in its influence was Lodge No. 213 in the Fourth Battalion of the Royal Regiment of Artillery. The brethren of the Battalion while in New York were granted a dispensation by the lodges there, July 3, 1781, later followed by

a warrant of the same date, issued as No. 213, by the Grand Lodge of England (Ancients). At the formation of the Grand Lodge of New York, December 5, 1782, the Lodge was represented by Adam Fife, W.M., and others. The Lodge was almost invariably present at Grand Lodge meetings until the retirement of the British troops in 1783.

On December 27th, 1785, Major Wm. O. Huddleston's Company at St. John's, Newfoundland, was granted a dispensation by Lodge No. 213 to hold a junior lodge in the Company, with Peter Geddes as Master.

On December 20th, 1787, Lodge No. 213 purchased the vacant No. 9 Ancients for £5 5s. to the Charity Fund, not an unusual act in those days. In 1790 the Regiment was transferred from Woolwich to Quebec, and reference to the lodge is made in the previous chapter.

#### THE PROVINCIAL GRAND WARRANT ARRIVES

In 1784 the Provincial Grand warrant, "after long patience and unwearied applications" at length arrived. The letter from the Grand Secretary forwarding the warrant stated that Bro. Bearblock, late Grand Secretary, had been responsible for the delays in dealing with the various applications.

The Provincial Grand Lodge warrant of 1784 is probably the most important Masonic document ever issued by the Grand Lodge of England "Ancients," and certainly the most important ever issued by it on this continent. Although in form and language a Provincial Grand Lodge warrant, it was in reality that of a Grand Lodge, independent and sovereign in all respects, and was so regarded. In the course of the next forty-five years, no less than fifty-six lodges were established under its authority without reference or report to the Grand Lodge in England.

This warrant, which is too long to be quoted in full, was signed by the Earl of Antrim, Grand Master, Laurence Dermott, D.G.M., and others, and appointed John George Pyke as Provincial Grand Master.

This warrant was not given a new, or the next, number as in the case of the New York grand warrant of 1781, but was endorsed as a renewal of the former warrant No. 65 issued in December, 1757, and which had become dormant in 1776.

#### THE GRAND LODGE BEGINS WORK

On September 24th, a session of the Grand Lodge of England *pro tempore* was held at the "Golden Ball," presided over by Thomas Alexander of Shelburne, the first Master of Lodge No. 169, Boston, as Grand Master acting under a deputation from Laurence Dermott, D.G.M., dated June 10th, 1784. The acting Grand Master was assisted by the masters, wardens and brethren of Lodge No. 90 in the 33rd Reg't, St. Andrew's No. 155, St. John's No. 211, and Union and Virgin Lodges under dispensation.

The deputation to Bro. Alexander and the Provincial Grand Warrant were read, after which the acting Grand Master installed the officers.

#### THE GRAND OFFICERS

John George Pyke, the first Grand Master, born in England in 1743, came with his father, John Pyke, to

Halifax in 1749. His father was killed in a surprise attack by the Indians in Dartmouth in 1751. Pyke was made a Mason in Lodge No. 4 between 1764 and 1769. He was an active member of Lodge No. 2 and its successor, "Lodge No. 1" (Moderns), until 1780, when he became first W.M. of St. John's Lodge. His apron worn as Prov. Grand Master hangs in the Grand Lodge museum. He was again Grand Master from 1810 to 1820, when he was succeeded by John Albrow.

In 1775 we find him a prosperous merchant, his wharf and stores being near the foot of Prince Street. Beginning in 1779 he was a member of the Legislature for the Town or the County for upwards of forty years. His whole life was given to public service. In the militia he attained the rank of Colonel. At his death he was the oldest magistrate in the Province, was Custom Rotulrum of Halifax County, and head of the police department. He discharged his duties with firmness, prudence and forbearance. He was buried where the Sebastopol monument now stands in St. Paul's Cemetery. His eldest son, George, was for many years senior Judge of the Court of King's Bench, Montreal.

Wm. Campbell, D.G.M., born in Scotland in 1742, was until 1783 a resident of Worcester, Mass., engaging in mercantile pursuits. On the evacuation of New York in 1783 he came to Halifax. Having been a former member of Lodge No. 169, Ancients, he affiliated with St. John's Lodge in 1784. In 1786 he removed to Saint John, N.B., and was for some time identified with Hiram Lodge No. 17. From 1789 to 1817 he was also D.G.M. for New Brunswick, then under the Grand Lodge of Nova Scotia. He was mayor of Saint John from 1795-1816. He died in 1823, aged 82 years.

John Fillis, Grand Treasurer, a native of Boston, was a member of the first Legislative Assembly, 1758, and a very prominent citizen. He represented the Town in 1785.

Jonathan Snelling, a Loyalist from Boston and Master of St. Andrew's Lodge in that city in 1771, and of St. Peter's Lodge in 1772, was active in the affairs of the Massachusetts Grand Lodge.

Joseph Peters, Grand Secretary, was Deputy Post Master from 1782 until his death in 1800.

Rev. Joshua Wingate Weeks, Grand Chaplain, was born in Hampton, N. H., graduated from Harvard in 1758, and after ordination in England in 1761 became rector of Marblehead, Mass. In 1775 he was obliged to seek refuge with his brother-in-law, Rev. Jacob Bailey, at Pownalboro, Maine, for a time, and later fled to England and then to Nova Scotia. After service as a garrison chaplain and assistant at St. Paul's Church until 1791, he was in charge of Preston, Digby and Guysboro, where he died in 1803.

#### THE FIRST WARRANTS

On September 29th, six warrants were signed by the Grand Master, namely:

No. 1, *Union Lodge, Halifax* (George Jones, W.M.). This Lodge continued until about 1831.

No. 2, *Artillery Lodge, Halifax* (Adam Fife, W.M.), previously known as Virgin Lodge, to meet at the House of Charles Roubalet, formerly of New York. Throughout its long history it has exerted a marked influence through its good works.

No. 3, *Parr Lodge, Shelburne* (Patrick Wall, W.M.).



"late under the sanction of a warrant from the Prov. Grand Lodge of New York which they think not strictly constitutional in this Province."

Shelburne was founded in 1783 under the leadership of Capt. Gideon White, when nearly 10,000 Loyalists were transplanted from New York to the new settlement. The first rector of the new city was Rev. William Walter, D.D., Past Grand Master of New York. He instituted the new Lodge in February, 1785, in the presence of members of Unity Lodge No. 18, Reg. of Pennsylvania, in the 17th Reg't and Solomon's Lodge No. 5. Between 1791 and 1799, the Lodge continued with great difficulty. Archibald Cunningham, a former merchant of Boston, and D.G.M. of the Grand Lodge of New York in 1783, was one of the faithful few at this time. The Lodge ceased working about 1809.

*Lodge No. 4 at Shelburne* (Richard Hall, W.M.), apparently an attempt to continue Lodge No. 169. The lodge was never instituted.

*No. 5, Solomon's Lodge at Shelburne*, on the petition of brethren under a "sanction" from Solomon's No. 212 (Eng.), New York, recommended by Lodge No. 52 in the 37th Reg't.

Owing to violent internal troubles, due to "the loose and disorderly character of several members," the lodge's charter was arrested in March, 1786. During its short existence it is known to have conferred the P.M. and R.A. degrees.

*No. 6, Digby Lodge.* (Thos. Majoribanks, W.M.) At Digby; after a stormy career, the warrant was withdrawn July 24th, 1824.

*No. 7, Temple Lodge.* (William Campbell, W.M.) At Guysboro. The lodge continued until some years after 1832.

William Campbell, born in Scotland, in 1758, had a most remarkable public career. After service in the Navy from 1778 to 1781 and in a Highland Regiment, 1781-84, he led a party of Loyalists to Chedabucto, now Guysboro. Studying law, he was appointed Attorney General of the Province of Cape Breton in 1804. In 1811 he was appointed a Judge of the King's Bench of Upper Canada, becoming Chief Justice in 1825. In 1829 he retired, and the honour of Knighthood was conferred upon him, the first judge of Upper Canada to receive this honour. In 1822 he was the founder and first Master of the present St. Andrew's Lodge No. 16, Toronto.

Temple Lodge ceased work about 1830.

*Hiram's Lodge No. 8, Sheet Harbor* (Alexander Sutherland, W.M.) Oct. 18th, 1784, composed largely of former members of Lodges Nos. 169 and 210. The lodge ceased working in 1794.

*Chester Lodge No. 9, Chester* (Thomas Thomson, W.M.), Dec. 27th, 1784. The Lodge ceased working in 1796.

*Hiram Lodge No. 10, Shelburne* (James Stokes, W.M.), Mar. 3, 1785, constituted by Rev. William Walter, D.D., P.G.M. of New York. It had a long and noteworthy career, continuing until 1830.

*St. George's Lodge No. 11, Cornwallis*, (Benjamin Hilton, W.M.) May 19, 1785. Among its early and active leaders were such men as Rev. Wm. Twining,

S.P.G. Missionary, at Sydney, Cornwallis and Liverpool; Peleg Wiswall, Assistant Judge of the Supreme Court; Rev. Dr. Theodore S. Harding, eminent Baptist leader, and Dr. Abraham Gesner, distinguished scientist and naturalist.

From 1812 to 1826 the Lodge met at Horton. From 1832 the Lodge was dormant until 1858, when it was reopened by the officers of 1832 and has since continued to the present day, being now No. 20, G.R.N.S. Wolfville.

*Concord Lodge No. 12, Cumberland*, (Wm. Allen, Jr., W.M.), instituted Feb. 7, 1785. "Parson" John Eagleson, the first Protestant missionary at Fort Cumberland, persecuted for his disclosure of the Eddy rebellion in 1776, was one of the leaders in this Lodge. It ceased work in 1787.

*Windsor Lodge No. 13, Windsor*, (John McMonagle W.M.) Sept. 23, 1785. The Lodge included among its active members James B. Francklin, Clerk of the Assembly and son of Hon. Michael Francklin, Governor from 1766-76, and Susanna Boutineau, granddaughter of Peter Faneuil of Boston. Dr. Michael Head, physician, Winckworth Tonge, for many years a member of the Assembly, and Benjamin Gerrish Gray, prominent barrister. It ceased work in 1795.

*Walmsley Lodge No. 14, at Walmsley (Pictou)*, to John Fraser, W.M. and others, Dec. 7, 1785. This lodge composed largely of former members of the 82nd Reg't, continued until 1794.

#### HON. JOHN PARR, G.M.

His Excellency John Parr was installed Grand Master, December 27, 1785, in the presence of a numerous concourse of Brethren. Born in Dublin, Ireland, in 1725, the youngest son of John Parr who fought at the Battle of the Boyne, and at Blenheim under Marlborough, he served as ensign in the 20th Foot, at Fontenoy, 1745, and Culloden, 1746, and was a close friend of the famous James Wolfe, then a Major in the 20th Regiment. After distinguished and gallant service in various fields, including Minden, 1759, where he was severely wounded, he became Colonel of the Regiment in 1771.

As Governor of Nova Scotia from 1782-91, he proved himself an eminently practical man in handling the great crowds of distressed Loyalists pouring into the Province from the American colonies. With this great work of humanity and mercy, the provision of shelter and food for the destitute thousands, Parr's name will ever be associated, working himself twenty hours a day to provide for their immediate needs and to establish them in the new settlements throughout Nova Scotia, and in the new Province of New Brunswick.

He was buried Nov. 29, 1791 with Masonic honours under St. Paul's Church, where his hatchment now hangs. His funeral was an enormous one, including the Grand Lodge and all the lodges of the town, his old Regiment, the 20th Foot, and the officers of the fleet headed by Sir Richard Hughes, former Lieut. Governor, while the Royal Artillery and the 16th and 21st Regiments lined the streets.

(To be Concluded)



#### FEBRUARY ANNIVERSARIES

James E. Oglethorpe, founder of the Colony of Georgia and its first Governor, organized the 1st Masonic lodge in Georgia, later called Solomon's Lodge No. 1, February 10, 1734.

Mordecai Gist, Revolutionary officer and Grand Master of South Carolina (1790-91), was born in Baltimore, Md., February 22, 1742.

The Duke of Cumberland, brother of King George III of England, was initiated in Royal Lodge No. 313 (later known as Royal Alpha Lodge No. 16), London, February 10, 1767.

The 4th Duke of Athol, was, on February 25, 1775, initiated, passed, raised and installed as Master of Grand Masters' Lodge No. 1, London. He was not yet twenty-one years of age.

John Snow, Grand Master of Ohio (1819-24; 1829) was born at Providence, R. I., February 15, 1780, and on February 14, 1809, was made a Mason in Mt. Vernon Lodge of that city.

George IV, while Prince of Wales, was initiated at a special Masonic meeting at the "Star and Garter," London, February 6, 1787.

Count De Grasse-Tilly was, on February 21, 1802, granted a patent by the Scottish Rite Supreme Council of Charleston, S. C., certifying him as one of its members and declaring him Grand Commander for life the West India Islands.

Gen. John A. Rawlins, Secretary of War under President Grant and a member of Miners Lodge No. 273, Galena, Ill., was born at East Galena, Ill., February 13, 1831.

Charles H. Byrn, Grand Master of Tennessee (1910), was born near Milton, Tenn., February 8, 1856.

James C. Batchelor, M.D., 9th Grand Commander of the Southern Supreme Council (1891-93), received the 33rd degree at New Orleans, La., February 14, 1857.

John Mills Browne, Surgeon General U. S. Navy and Treasurer General of the Southern Supreme Council (1886-94), received the Scottish Rite degrees at Vallejo, Calif., February 21, 1870.

Charles P. Taft, founder and publisher of the *Cincinnati Times-Star* and U. S. Representative from Ohio, was raised in Kilwinning Lodge No. 356, Cincinnati, February 22, 1871.

Harvey Parnell, Governor of Arkansas (1929-33) and a member of the Scottish Rite at Little Rock, was born in Orlando, Ark., February 28, 1880.

Woodbridge N. Ferris, Governor of Michigan (1913-16) and later U. S. Senator from that state, became a member of Big Rapids (Mich.) Lodge No. 171, February 12, 1891.

#### LIVING BRETHREN

Hamilton F. Hodges, former U. S. Senator from New Jersey and a member of Essex Lodge No. 49, Elizabeth, N. J., was born at "Ursino," Union County, N. J., February 27, 1862.

George H. Hodges, 33d., former Governor of Kansas, was born at Orion, Wis., February 6, 1866.

John J. Leary, Jr., author, biographer and labor writer, was born in Lynn, Mass., February 2, 1874, and is a member of Ivanhoe Commandery, No. 36, K.T., New York City.

Ross S. Sterling, former Governor of Texas and a member of the Scottish Rite at Houston, was born at Anahuac, Tex., February 11, 1875.

The 12th Earl of Stair, Past Grand Master Mason of Scotland and Active Member of that Supreme Council, was born in London, Eng., February 1, 1879.

William T. Morris, 33d., former deputy in West Virginia of the Southern Supreme Council, was born in Wheeling, February 26, 1880.

Burton K. Wheeler, U. S. Senator from Montana and a member of the Scottish Rite at Butte, was born at Hudson, Mass., February 27, 1882.

Ralph O. Brewster, U. S. Representative from Maine and former Governor of that state, was born at Dexter, Me., February 22, 1888, and is a member of the York and Scottish Rites, and Mystic Shrine.

Dr. William Moseley Brown, Past Grand Master of Virginia, was born at Lynchburg, Va., February 27, 1894.

F. Trubee Davison, former Assistant Secretary of War and active in work for the DeMolay Order, was born in New York City, February 7, 1896.

Bibb Graves, former Governor of Alabama, became a Mason in Andrew Jackson Yodge No. 173, Montgomery, Ala., in February, 1897.

Willis Van Devanter, former Associate Justice of the U. S. Supreme Court, received the 32nd degree at Cheyenne, Wyo., February 7, 1897.

Col. Charles A. Lindbergh, a member of Keystone Lodge No. 243, St. Louis, Mo., was born at Detroit, Mich., February 4, 1902.

John E. Erickson, former Governor of Montana, affiliated with Kalispell (Mont.)

Lodge No. 42, February 4, 1909.

James H. Price, Governor of Virginia, was elected Grand Master of that state, February 16, 1922.

Paschal Ortiz Rubio, former President of Mexico, received the 32nd degree while Chief Executive, at Chapultepec Castle, February 6, 1931. A Mason for nearly thirty years, he has attained the 33rd degree and is a member of Anezeh Shrine Temple, Mexico City.

#### ST. JOHN'S, RICHMOND, VA.

America has many historic shrines, but few have a better title to a place in the affection of our people than old St. John's Church at Richmond, Va. There, on March 20, 1775, the Virginia Convention heard the immortal words of Patrick Henry, "Give me liberty, or give me death!"

Built 197 years ago, the ancient house of worship was no less a religious sanctuary for the humble in life than for the great. St. John's was frequently visited by such great Virginians as Washington, Jefferson, Marshall, Monroe, Madison and Robert E. Lee.

Like many other churches once the recipient of plenty to support it, St. John's needs the help of citizens of every class of Christian men and women, that it may be preserved and maintained in its traditional state as a shrine of religious and patriotic pilgrimage. The amount being raised for the purpose is \$50,000.

#### GRAND MASTER REVISITS

##### LODGE AFTER 50 YEARS

Flagstaff (Ariz.) Lodge No. 7, F.&A.M., celebrated its fiftieth anniversary and Golden Jubilee on the night of December 17, 1938, with a banquet and installation of officers for the coming year. The occasion was honored by the presence of Morris Goldwater, 33d., who was Grand Master of the Grand Lodge of Arizona in 1888, and who personally instituted the lodge and presented it with its charter on December 17, 1888. Not one of the charter members of the lodge is now living. He, however, at the venerable age of eighty-six is a retired banker and merchant residing at Prescott.

Active both physically and mentally, Mr. Goldwater, the honored guest of the meeting, presided during the installation of the newly elected officers.

Grand Lodge officers and past grand officers present were: Harry A. Drachman, 33d., of Tucson, Grand Secretary of the Grand Lodge, and Deputy in Arizona



of the Southern Supreme Council, Scottish Rite; Quintus J. Anderson, 33d., Grand Master, of Phoenix; Past Grand Master George E. McMillan, of Clarkdale; Past Grand Master Lloyd H. Henning, of Holbrook, and Past Grand Master James Whetstone, 32d., of Prescott.

Delegations from six neighboring lodges were in attendance. Joseph S. Kilgour of Aberdeen, Scotland was among the visitors. Following brief remarks by the grand officers, Walter Runke, 32d., secretary of the lodge, responded with remarks on the topic "Masonry Looking Forward in Our Modern World."

#### CORNERSTONE FOR SHRINE HOSPITAL

W. Gale Matthews, grand master of the Grand Lodge, F.&A.M. of Washington, assisted by a number of his official staff and several specially appointed assistants, laid the cornerstone of the new Shriners' Hospital for Crippled Children in Spokane, September 28, 1938.

Present at the impressive ceremony were representatives of the national board of trustees of the Shrine Hospital, delegations from Western Montana Shrine Club, and many other Shrine and Masonic organizations.

Costing about \$70,000, and to be built of reinforced concrete faced with light brick, the hospital will have a capacity for 24 patients. According to the plans, the building will be ready for occupancy on or about January 1, 1939.

#### NEW DEPUTY

Melvin M. Johnson, grand commander of the Scottish Rite Supreme Council, Northern Masonic Jurisdiction, has appointed Frank A. Smythe, of 290 Washington Ave., Elyria, Ohio, as deputy in Ohio for that supreme council. Mr. Smythe succeeds John P. McCune, of Columbus, Ohio, who recently passed away.

#### DORMITORY FOR MASONS' SONS

About two years ago the Grand Lodge, F.&A.M., of the Philippine Islands established in Manila a dormitory for sons of Masons. The purpose in founding such accommodations was to provide a "home away from home" where the sons of Masons would be subject to wholesome and moral influence and thus be able not only to pursue their studies under the best surroundings, but also to appreciate the high ideals and noble aims of the fraternity of which their fathers were members.

The dormitory was inaugurated in an old building on the Plaridel Masonic Temple grounds. During the past year the building underwent extensive alterations and it now contains many modern conveniences. Thirty sons of Masons from various provinces in the Philippines are now living at the dormitory which, including the mess, is under the direc-

tion of the Secretary of the Grand Lodge of the Philippines.

A program of socials, lectures, and sports is now in progress. A basketball court has been constructed for the use of the boys living in the buildings.

#### OLDEST N. H. MASON

At a Stated Communication of North Star Lodge No. 8, of Lancaster, N. H., held October 6th, Joseph D. Howe was presented a Veteran's Medal by M.W. Alexander MacIntosh, grand master, assisted by R.W. Dean C. Stevens G.L. as marshal.

This medal commemorates the 50th anniversary of becoming a Master Mason, but this time was not only presented to a fifty-year member, but also to the oldest Master Mason in the State of New Hampshire. Brother Howe was raised May 9, 1865, in North Star Lodge, and has been a member of that lodge ever since.

#### THE ROYAL ORDER OF SCOTLAND

The Provincial Grand Lodge of the Royal Order of Scotland in the United States held its annual meeting and dinner at Columbus, Ohio, on September 26, 1938. Provincial Grand Master James H. Brice, who is also Inspector General in New York of the Northern Supreme Council, Scottish Rite, presided.

The degrees were conferred in a very excellent manner by a degree staff headed by Dr. John C. Palmer, 33d., of Washington, D. C., assisted by Judge Arthur B. Hayes, Sulaiman Daoud, J. Walter Karsner, and J. Walter Humphrey, 33ds of Washington, D. C.; John B. Mullan, Herbert N. Laflin and Elmer R. Arn, 33d., active, and Lewis Brown and Jacob C. Klinck, 33d., Honorary, of the Northern Masonic Jurisdiction. There was the largest number for many years at any meeting of the Royal Order in the United States.

The welcoming address at the dinner was given by Grand Master Brice, the first address by Sir John B. Mullan, on "This Changing World," and the second address by Sir Herbert N. Laflin, on the subject, "What Came You Here to Do?" It was a very satisfactory meeting, and most pleasing to the officers and members.

Grand Commander John H. Cowles, of the Supreme Council, Southern Jurisdiction, whose membership in the Royal Order of Scotland is in Canada, was a guest at the Royal Order meeting and dinner at Columbus, and was made an honorary member of the Provincial Grand Lodge of the order in the United States.

#### DONATES TO ENDOWMENT FUND

The Scottish Rite bodies of Seattle, Wash., presented the Grand Master of the Grand Lodge, W. Gale Matthews, with a check for \$1,000 for the Masonic Home

Endowment Fund of that state. The presentation was a surprise feature of the program at the twenty-fifth annual New Year's day reception held for Master Masons in the Scottish Rite Temple. More than 1,000 members of the Craft were present.

#### EDEN AT PRESS CLUB

The former foreign secretary of Great Britain, the Hon. Anthony Eden, was received as a guest of the National Press Club of Washington, D. C. This is the largest club of its kind in the world. The President of the club in introducing the guest and speaker declared that in its thirty years of history the club had had no luncheon speaker who created such a demand for seats. Hundreds of members who could not be accommodated for the luncheon crowded in for standing room while the visiting Britisher spoke.

With poise and ease this champion of the democracies against the dictatorial regimes of the day addressed a gathering composed of international writers as well as national, several members of the cabinet, and members of the British Embassy. While he spoke entirely off-the-record, it may be said that those who listened departed realizing that the democracies of the world wish to stand together against the autocracies which are organizing on a war basis.

Mr. Eden not only drew the two nations nearer to each other as he spoke to their makers of public opinion but amplified that basis of understanding which is essential to the peoples of the world who desire to retain individual rights and freedom. The worship of the state was pointed out as a danger of modern times, whereas the principle upon which democracies rest is that the state exists for the individual and not the individual for the state.

Such an international exchange of ideas as this helps very materially in preventing misunderstandings between nations.

#### YOUNGEST CAPTAIN A MASON

Floyd Truscott, ace detective of the metropolitan police department, Washington, D. C., was on January 16th sworn in as captain of police and assigned to the tenth precinct. Captain Truscott, a member of Federal Lodge No. 1, in the nation's capital, is but forty years of age and has been a member of the department for fourteen years. He is the youngest police captain ever to hold office in the history of the district. A few years ago Captain Truscott, whose service record bears many citations for bravery and keen detective work, smashed a vicious group of gunmen known as the "Tri-State Gang," which had for a considerable period operated more or less successfully in three states, proving an enigma to the police authorities of those jurisdictions.

Maj. Ernest W. Brown, Superintendent of Metropolitan Police, is likewise a member of the Masonic fraternity.

#### ENGLISH CLERGY AND FREEMASONRY

For many years the English clergy have taken a prominent and leading part in Masonic activities. They often make it possible for Masons and families to hold special services in their churches. Bishops of the English Church have served as chaplains of lodges and of various Grand Bodies, including the United Grand Lodge of England, and sometimes they are elected masters of the lodges.

On September 15th, the Bishop of Truro was installed as Master of Truro School Lodge No. 5630, and among those present was the Bishop of Crediton, who was recently installed Provincial Grand Master of Devon. The Bishop of Crediton, in responding to the toast of the grand officers, said that he was a great believer in the inner spirit of Freemasonry and appreciated the great opportunity for fellowship in the Craft, the spreading of which the world so much needed at this time.

In his remarks the Bishop of Truro referred to the great anxiety that existed for the welfare of mankind and that it was especially important that the Fraternity should seek to promulgate the great principles of brotherhood, order and benevolence on which Freemasonry was based. He added that it was the serious duty of Freemasonry not only to carry out these ideals in the lodge, but also in the public and business life of the community and in their own homes.

#### TWO GRAND MASTERS RAISE SONS ON SAME NIGHT

Grand Master Dana B. Hellings recently conferred the Master Mason degree upon his son, Schuyler H. Hellings, in Ely Parker Lodge No. 1002, Buffalo, N. Y., of which the elder Mr. Hellings was Master in 1923. Upon learning that this event was to take place, George F. Giddings, Grand Master of the Grand Lodge of Maine, sent felicitations and stated that on the same night he was raising his son.

According to the Masonic history of New York State the last occasion of this nature occurred in the city of Rochester in 1904, when Grand Master Frank H. Robinson took part in the degree work at Genesee Falls Lodge No. 507, and on which occasion Past Grand Master William A. Sutherland conferred the degree on his son, Arthur S. Sutherland.

#### GRAND LODGE OF ENGLAND WARNS MEMBERS TO BE CAUTIOUS

Two matters always of vital importance to Freemasonry were brought be-

fore the Grand Lodge of England at its communication on December 7, 1938. One is the care that must be exercised by Masons when speaking of fraternal matters in the presence of non-members of the Craft. The other, the need for close examination in admitting visitors to lodges.

The Board of General Purposes of the Grand Lodge referred to the warning issued at the quarterly meeting of the lodge last June, and again emphasized the need for brethren to be cautious and prudent and assure themselves that those with whom they talk on Masonic matters are in fact members of the Craft.

Reciting the precautionary steps to be taken, the board further said that too much care cannot be exercised in scrutinizing the credentials of brethren invited to visit lodges.

#### GEORGE WASHINGTON MEMORIAL ASSOCIATION

The annual convention of The George Washington Masonic Memorial Association will be held on Wednesday, February 22, 1939, promptly at ten o'clock a.m. in the Memorial Temple at Alexandria, Virginia. Transportation from Washington will be furnished by special automobiles leaving the Willard and Raleigh Hotels promptly at 9:00 a.m.

The Conference of Grand Masters, The Masonic Service Association of the United States, and the Conference of Grand Secretaries will hold their annual meetings on February 22nd-25th in Washington, D. C. A cordial and fraternal invitation is extended to all who are in attendance upon the meetings of these organizations.

It will be of interest to all Masons that considerable work has been done at the Memorial during the past year. The front steps have been covered with granite, the entrances, lobbies and vestibules have been completed and both inner and outer doors have been installed. The whole presents a splendid appearance and we are confident that it will be gratifying to the brethren who attend the annual meeting.

The program is as follows:

February 22. George Washington Masonic National Memorial Association, annual meeting, in Washington Memorial, Alexandria, Va., 10:00 a.m. Buses leave Willard Hotel, Pennsylvania Avenue entrance, and Raleigh Hotel, 12th Street entrance, at 9:00 a.m. SHARP. Luncheon in Alexandria.

February 22. Grand Secretaries' Conference, Raleigh Hotel, 4:00 p.m. Dinner at 6:00 p.m. Meeting continued after dinner.

February 23. The Masonic Service Association of the United States, Twentieth Anniversary, annual meeting, Raleigh Hotel, 10:00 a.m. Dr. Joseph Fort Newton will speak. Luncheon for delegates

and guests 12:30 p.m. Meeting continued in afternoon.

February 24. Grand Masters' Conference, Willard Hotel, 9:30 a.m. Luncheon at 12:30 p.m. Meeting continued in afternoon.

February 24. Grand Masters' Dinner, Willard Hotel, 7:00 p.m.

February 25. Grand Masters' Conference, 9:30 a.m. Luncheon at 12:30 p.m.

#### UNIQUE OBSERVANCE

Lewis Ginter Lodge No. 317, A.F.&A.M., Richmond, Va., held its first Masonic Citizenship Observance at a Stated Communication in its lodge room on November 17, 1938. According to the officers of the lodge the subject matter of the occasion had a twofold significance: (a) to challenge the membership of the lodge to a deeper feeling of civic responsibility, more especially during the present period; (b) to honor those members of the lodge who are now charged with the responsibility of government.

Past Master A. Douglas Smith, Jr., presided. L. H. Roden, Junior Warden, read that portion of the constitutions of Masonry, which refers to Government and civil magistrates, as a background for the discussion. Several members of the Fraternity now holding city, state and federal offices then spoke. H. L. Hulce, city treasurer, outlined some of the duties and responsibilities of his office. Charles W. Crowder, member of the state legislature, spoke of the duties and problems facing a legislator. Thomas C. Fletcher, Judge of one of the civil justice courts, illustrated the vexations and humorous sides of a judge's court life by relating several of the stories for which he was famous.

Dave E. Satterfield, member of the United States House of Representatives from the Third Congressional District of Virginia, gave an inspiring interpretation of citizenship from a national viewpoint. Finally Past Grand Master James H. Price, Governor of the Commonwealth, addressed the meeting on the responsibilities and duties of Masons as citizens of the Commonwealth.

#### LODGE MEMBER 71 YEARS

Edwin W. Smith of Dixon, Ill., was recently honored by a visit from the grand lodge officers of his state in recognition of his 71st year as a member of the Masonic fraternity. Mr. Smith, age ninety-two, became a member of Rantoul (Ill.) Lodge No. 470, in 1867. Three years later he joined Ford Chapter No. 113, R.A.M., in Paxton, and in 1879, was knighted in Dixon Commandery No. 21, K.T. He has served as Master of Friendship Lodge No. 7, to which he demitted, as eminent commander of his commandery, and as recorder of the commandery from 1891 to 1910 inclusive.



## TWO ANNIVERSARIES

November 21st and 25th mark two important events in the history of English Masonry—the creation of the Committee of Charity, which took place November 21, 1724 (now the Board of Benevolence), and the Articles of Union forming the United Grand Lodge of England which were signed November 25, 1813. The latter was signed by the Duke of Sussex, representing the "Modern" Grand Lodge and the Duke of Kent, representing the "Atholl" or "Antient" Grand Lodge.

## LIONEL VIBERT PASSES

Considered, through his lectures and papers on Masonic research, one of the best known Masons in the British Isles,

Lionel Vibert died December 7, 1938. Educated at Victoria College, Jersey, and Emmanuel College, Cambridge, Mr. Vibert held for some time an official appointment in Madras, India, retiring in 1919. Upon his return to England he became actively interested in Masonic research and was secretary of the famous Lodge of Research, the Quatuor Coronati No. 2076. For many years he was editor of *Miscellanea Latomorum*, or Masonic Notes and Queries, a monthly publication.

## PERSHING 50 YEARS A MASON

General John J. Pershing, who was in command of the American Expeditionary Forces during the World War, has had distinguished honors conferred upon him not only by the United States but also by

many other nations, and has an extensive collection of medals, badges and other awards which have been made to him.

A few days ago he received another award of a somewhat different character, but one which will probably be in his estimation not the least valued of the collection. It was a gold button from the Grand Lodge of Nebraska, recognizing his continuous membership in the Masonic Fraternity for a period of fifty years.

It was most fitting that the presentation should be made by Henry H. Wilson, Past Grand Master of the Grand Lodge of Nebraska, who as Master of the lodge at Lincoln gave the General his first three degrees in Masonry, in December, 1888. Mr. Wilson was also on the law faculty of the University of Nebraska in 1893, when General Pershing was graduated from that law college.

General Pershing is a member of both the York and Scottish Rites of Freemasonry, and, like Past Grand Master Wilson, has been honored with the thirty-third degree.

## TO BUILD TEMPLE

Lord Belhaven and Stenton, Past Grand Master Mason of the Grand Lodge of Scotland, opened a bazaar on August 27, 1938, at Aboyne, for the purpose of raising additional funds to build a temple for Lodge Charleston of Aboyne No. 281.

He said that Lodge Charleston of Aboyne had performed much praiseworthy work, and that up until a short time ago the meetings were held in a hall, the use of which was granted by the Marquis of Huntly—the great grandfather of the present marquis—who was himself Master of the lodge.

The committee had, previous to the bazaar, raised £1,000 for building the new temple, but had decided not to proceed with the building operations until at least £1,600 was in prospect.

In the course of his remarks, Lord Belhaven and Stenton said that Freemasonry was the most democratic in the true sense of the word in that it included all classes: kings, princes, laboring men, merchants, governors, ministers of religion—every class and profession in life. These, he said, all meet together on the level to enjoy among themselves the ideals of liberty, democracy and fraternity.

*The Freemason's Chronicle* (London), for September 17, 1938, reported the Grand Master as declaring, that wherever in the world they saw Freemasonry flourish they would find that these were the ideals of that country. Wherever they saw Freemasonry being suppressed they might be sure that someone was planning to destroy their liberties. He had found in many parts of the world that Freemasonry stood for the best ideals of our civilization.

The bazaar realized over £500, almost the goal of the meeting.

## ANOTHER OLD SCHOOL LODGE ORGANIZED IN LONDON

So-called class Masonic Lodges are popular in England. Their membership usually consists of persons following the same pursuit or in some manner peculiarly associated. The many Old School Lodges in that country fall under this category.

The latest lodge of this kind to be organized is Old Millhillian Lodge No. 5752, which was consecrated on October 13, 1938. The ceremonies of the occasion were performed before a distinguished gathering at Freemasons' Hall by Brig.-Gen. W. H. V. Darell, assistant grand master, aided by twenty-five other grand officers, some of whom are members of Old School Lodges. The founders of the new lodge number twenty-nine and among them are three masters of lodges and many past masters.

Mill Hill School, for which the new lodge is named, stands on a high ridge of the northern heights within ten miles of London. Although it has existed since 1807, and was organized by leading non-conformists of that period, it has remained throughout non-sectarian and has thus admitted all who sought higher education, for which it was founded.

The secretary of the new lodge is Percy Webb, who was a student at the Mill Hill School in 1875-79. Much of the success in the founding of the lodge was due to his efforts.

## A STATEMENT OF MASONIC PRINCIPLES

"The principles of Freemasonry are not secret.

Freemasonry demands of its votaries a belief in God. Having met that requirement, no man is denied membership because of his religious faith, be that what it may. Thus the Order supplies an altar at which all men who believe in God may kneel together before their common Father.

On this foundation it strives to bring about the Brotherhood of all men. To accomplish this, it teaches those fundamental rules of morality and virtue which men must observe to realize that ideal.

Masonry decries all animosities of creed against creed, race against race, nation against nation, class against class, or man against man, as destructive of its ultimate objective. It will not engage in or permit discussion in its temples of sectarian religious teachings, partisan political doctrines, or national policies.

Its sole method of accomplishing its mission is by educating and training the minds and hearts of its votaries. Its kingdom is in the souls of men."

REALFF OTTESEN,  
Grand Master of Masons in Iowa.

\* \* \* \* \*

The above is offered for consideration in view of the interest now being taken in a modern restatement of Masonic Prin-

ciples. Is anything omitted that should be included? Is anything included that should be omitted? Has anything been misinterpreted? I invite the comment and suggestion of my brethren.

## MEETS WITH OLDEST MEMBER

Following a special dispensation, Prairie du Chien (Wis.) Lodge No. 106, F.&A.M., held a regular communication at the residence of William Huard, its oldest member, on November 17, 1938. The occasion was his 100th birthday.

The lodge was opened in regular form and the routine business conducted just as if the meeting were being held at the Masonic Hall. Some forty members were present. Letters of felicitation from Grand Master Clarence Hill and Grand Secretary William F. Weiler were read.

Born in Quebec, Can., in 1838, Mr. Huard, in addition to being the oldest member of his lodge and a member of it for 58 years, is also the sole surviving member of the Prairie du Chien Post of the G.A.R. In splendid physical condition, he walks without the aid of a cane, enjoys automobile trips, has most of his natural teeth, and sees and hears fairly well. He survives his wife and three daughters and lives with his only son, George Huard.

## All Sorts

## AMERICAN PLAN

An old Dutchman, returning to Holland, was asked by a friend what was the strangest thing he had noticed in the United States.

He replied: "They have many wonderful things, but the strangest is a drink called the cocktail, and this is how they make it: they put in whisky to make it strong, then water to make it weak; then gin to make it hot and ice to make it cold; then lemon to make it sour and sugar to make it sweet. Then they say: 'Here's to you,' and drink it themselves."

A strong man:  
For where he fixed his heart he set his  
band  
To do the thing he willed, and bore it  
through.

—TENNYSON

The true Craftsman strives not only to advance himself in improving his own work, but understands and appreciates the advantages of raising the standards of the entire craft, through intelligent cooperation, mutual development, and the sharing of knowledge for the common good.—DON L. HARTFORD.

## A MAN'S PRAYER

Let me live, O Mighty Master,  
Such a life as man should know,  
Testing triumph and disaster,  
Joy—and not too much of woe.  
Let me run the gamut over;  
Let me fight and love and laugh,  
And when I'm beneath the clover,  
Let this be my epitaph:—  
"Here lies one who took his chances  
In the busy world of men.  
Battled luck and circumstances,  
Fought and fell and fought again.  
Won sometimes, but did no crowing,  
Lost sometimes, but did not wail.  
Took his beating, kept on going,  
Never let his courage fail.  
Never false to any friend;  
Played the game until it finished;  
Lived a sportsman to the end."  
Kept his spirits undiminished;  
He was fallible and human,  
Therefore loved and understood  
Both his fellow men and women,  
Whether good or not so good,

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